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The Magazine of the Church of South India

OCTOBER 1988



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OCTOBER 1988

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THE REV. DASS BABU

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THE REV. M. AZARIAH, General Secretary

Synod Secretariat

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Rev. I. L. Thomas

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The Rev. Abraham D. Purshothaman, Presbyter

Cavalry United Presbyterian Church

64 Magnolia Avenue, Jersey City

NEW JERSEY 07306 U.S.A. TEL. 201. 798-2888

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25 Years Ago!

These five elements are, broadly speaking, the features of the culture pattern in which the villager. Our object should be make use of all these elements that have contributed to his life and yet in using find a natural expression in an atmosphere that is Christian. Hence these features of his life should through an experience of sublimation so as to them useful in the building up of a whole Christian personality.

It is true that in the course of adaption to a Christian environment there are elements that have to disappear and there are others that have to be transformed. In some cases we should provide healthier patterns for the various occupations that are accepted in patterns. In all these operations there are no cuts or general rules that can be followed. We evaluate each custom or mode of behaviour make sure how much of it is of value for retention and how much should be rejected or transformed for the sake of the Christian climate that we are anxious to provide.

—Churchman

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Attempts at Critical Assimilation in Regional Christian Literature: A Tamil Perspective

DR. T. DAYANANDAN FRANCIS*, Madras

This article is reproduced from the *The Church on the Move* (Essays in honour of The Most Rev. P. Victor Premasagar on his sixtieth day) Ed. by Dr. H. S. Wilson, The CLS, 1988].

Bishop Victor Premasagar, the recipient of the Festschrift among other things keenly interested in reading the epics and *purāṇas* both in original and Telugu translations. One of his recent observations was the form and content of *Gajendra Mōksham* and their impact on a Tamil Christian lyric writer who has borrowed extensively the terminology in *Gajendra Moksham*, with a view to giving its relevance to the Christian understanding of salvation through Christ.

Bammera Pothana's version tells the story of a rogue elephant caught in the clutches of a crocodile. It goes like this: The playful elephant unwittingly and recklessly indulges about the wilderness indulging in lusty pranks with many wives; tired and thirsty he walks into a large

At this opportune moment the crafty crocodile seizes him by its mouth. The duel starts. The crocodile manipulates to draw the elephant into the waters, and the elephant tries to pull the crocodile on to the shore. This fight goes on for a thousand years. The elephant is humbled by the cruel crocodile. He is lonely and distressed and he remembers and takes refuge in his creator God. In utter helpless state he cries for help.

When Lord Vishnu hears his call for help he leaves his consort all alone and swiftly comes to the lake and seizes the rogue elephant from the clutches of the crocodile. The allegory in this story is that every human being is caught in the sea of *Samsāra* and experiences the painful encounter of fight and conflict with the evil forces and that the final deliverance is possible only through the help.

The gist of the prayer contained in the Telugu text is as follows: 'I seek help from him who is creator, sustainer and destroyer of the universe: The one who is the source of all creation and its sovereign Lord. The one who is the Alpha and the Omega; and the one who appears to me even as I call upon him.'

When the elephant receives no immediate response, he doubts the existence of the Almighty and shouts: 'The great God who they say is present in the weary and the heavy-laden and is present among devotees; and who is omnipotent, has not come to my rescue so far. Is there at all a supreme being?' He goes on to say 'The Lord of the needy, does not seem to hear, see or think of the distressed. He does not take haste. Where is he? I am bitterly broken in body, mind and spirit. When the trials of my life have sapped, my body is bereft of strength. The torture rushes even the little that is left of my body to bear my heavy limbs which are hollow and weakness; to such a dying devotee, in humiliation, Lord hasten your means of help.'¹

The Rev. Dr. T. Dayanandan Francis is the General Secretary of the Christian Literature Society.

I am thankful to the Rev. P. Dharmagnani for the translation of the text of *Gajendra Moksham*, as well as the two lyrics from the Andhra Christian Hymnal, CLS., Madras.

Purushotham Chowdury the reputed Telugu Christian poet in his lyric, has the picture of the rogue elephant and perhaps the scene of rescue when he sets the two verses of his lyrics as follows:

'The distress of self and sins I have
committed are controlled and destroyed by the
Lord as the spear controls the rogue elephant.'

The lyric has the following refrain:

'The cry of my petition from deep sorrow
raised day and night was heard by Jehovah.'
'He has rescued and made me His own through
His grace.'

(*Andhra Christian Hymnal*/No. 16)

Purushotham Chowdury would not hesitate to borrow the picture and the terminology from *Gajendra Mōksham* as they depict human plight of helplessness and the divine rescue portrayed in realistic language by Pothana. He knew very well that at least a few Christians, who sing the lyric will be able to associate the imagery with that of *Gajendra Mōksham*. Probably it was his intention to have a fresh look at *Gajendra Mōksham* and also the basic truth of divine deliverance embodied in that poem. It was also probably his intention that the Christians who sing the lyric should appreciate the valuable elements in *Gajendra Mōksham*, from which also inspiration was drawn while writing the lyric.

A careful study of the content of the lyric would also reveal the fact that Chowdury was not simply imitating or adopting the ideas of *Gajendra Mōksham*. He was keen on using them only to the extent necessary. In other words he wants to assimilate critically the bare facts of *Gajendra Mōksham* for making the Christian concept of salvation clear enough.

Another lyric, from the Andhra Christian Hymnal, that is dear to the heart of the Bishop is the one by Chetty Bhanumoorthy. The *pallavi* (refrain) of the lyric is as follows: 'Who is equal to you Lord? Who can bear the entire suffering of humanity and love them like you?' The expression 'Who is like unto you Lord?' is, of course, Biblical in nature. (cf. Psalm: 71: 19). However, Bhanumoorthy was also familiar with the composition of Sri Thyagaraja's lyric rendered in *Kirahara Priya* with the refrain and verses as follows:

Who are equal unto you—Rama?
You are the fruitful branch of the vamsa of Raghu
You are the loveable seed of the woman!
You are the head of the Hari Thyagaraja's gothra
You have the brothers, who utter the words of
Sweet honey to the words of the parrot in the cage of
Bhakti!

You are the only one of the kula.
Who is sweet and soft spoken!

The verses in Thyagaraja's *Kirithana* highlight Rama to be the superior one in the Raghu Vamsa and Thyagaraja

Gothra (tribe). It goes on to say that Rama is adored by his family and he is praised as the sweet-spoken lord by the entire 'kula'. Thyagaraja singles out Rama in this lyric as the unique one of the family and tribe he belongs to and makes him the object of worship and veneration by those related to him through family connections.

Bhanumoorthy also tries to single out the unique features of the Lord Jesus Christ, but he picks out His love for the whole human family as the distinguishing feature. The refrain and the first and fourth verse are to this effect :

Who is equal unto you Lord ?

Who can bear the entire suffering of humanity and Love them—than you ?

1. Who can tell us the equality and brotherhood in clear and right way—than you ?

4. You are the Son of God to save sinners—

You are the Holy Spirit ! You are the Holy one !

(*Andhra Christian Hymnal*, No 94)

Like Chowdury, Bhanumoorthy also is interested in picking up ideas, thought-forms and even *ragas* from popular Hindu poems and lyrics, while at the same time endeavouring to broaden the perspectives found in such religious literary forms with distinctive Christian ideas.

We cannot simply ignore the enthusiasm and eagerness of poets like Chowdury and Bhanumoorthy, who wanted to adorn the feet of Jesus with the best possible religious-cultural thought-forms that have touched their heart. Their devotion to the Lord inspired them to see in him fullness and the fulfilment of everything that is noble and sublime in other religions.

My interest in writing this article is to show similar poetic and lyrical presentations in Tamil Christian literature. Outstanding Tamil poets like Krishna Pillai and Vedanayagam Sastriar have drawn freely from Hindu religious literature to adore the Lord Jesus Christ. While being proud of the rich cultural and religious heritage of the Tamils they also endeavour to bring out in clear terms the various ways in which Christ challenges and transforms certain religious-cultural elements of Hindu *bhakti* poetry.

The *Saivite* and *Vaishnavite bhakti* poets of Tamilnadu have sung extensively the vision of their Lord granted to them in the context of worship and meditation.

They saw in the temples the significance of the sacred form of God, rejoiced over it expressed the feelings of their heart in their songs. Like-wise, Krishna Pillai also visualizes Jesus hanging on the cross and describes elaborately the excellence of that holy vision. In a section entitled 'Vision of Faith' in *Ratchanyā Yāthrigam* he describes in ten stanzas the vision of the cross as he sees it, following *Peyālvār* who saw the sacred form at *Tirukōvalūr* and sung as follows :

'I saw the gold complexioned Krishna who is handsome

I saw the golden discus as well as the conch in his hands
I had this vision today before my eyes.'

(*Peyālvār*, *Mūndrām Tiru Antāti*, 1)

Krishna Pillai has also followed Appar who was given the holy vision at *Tiruvaiyāru* to which he refers thus :

'I have seen his holy feet

I have seen indeed beautiful and great things which I have not seen before.'

(*Apparāḍigal*, *Tēvāram*, 27-1)

Krishna Pillai who was a convert from Vaishnavism visualizes Jesus hanging on the cross in his *Ratchanyā*

Yāthrigam the poetical rendering of John Bunyan's *Progress*. He makes *Christian* sing a lyric containing stanzas composed in *Tēvāram* metre. A few lines from the lyric are worth our attention :

'He, that bore sin's weight that wrecked the world
His beauteous body from God's own holy bosom
For which the Lord Christ hung upon the cross
While down his blood ran ;

The king who crushed old Satan's head

And overthrew his flag of victory—

The king I see upon the cross.

He, the clear eternal ambrosia and sweet fruit—

It is He I see upon the cross.

The sun of flawless Righteousness

That sheds forth its glowing beams ;

The purest Gold in shining light ;

The Gem of beauty indescribable ;

He who is like to gleaming Pearls ;

The lamp that burns untrimmed ;

He who glows as does the Ruby—

It is He I see upon the cross²

It is a unique presentation of Jesus who hangs on the cross, and exhausted on the cross, whose physical appearance could not be an attractive one. The poet proclaims the horribly looking one who is tortured to the point of bleeding all over the body was indeed one who is the beautiful, the most precious and the most delightful. He rejoices in ascribing Jesus hanging on the cross figurative words as gold, ruby, pearl, the over burning lamp, nectar and sweet fruit. These are indeed the words and phrases used by the *bhakti* poets in reference to the beautiful sight of God.

It is a unique presentation of Jesus also because of its paradoxical content. Krishna Pillai presents a new scene before him. He shows that humiliation and exaltation are inseparable in the cross ; exaltation just hidden in humiliation, humiliation is just hidden in exaltation.

The Rev. G. S. Vedanayagam who was a Tamil Christian poet of the present century in his *Amaram Satakam* also looks at Jesus hanging on the cross. His attention is focused on the feet of Jesus. He visualizes his master nailed to the cross. He approaches the feet of Jesus as would a Hindu *bhakt* approach the feet of his Lord.

The highest point of mystical union in theistic *Siddhanta* is the close and intimate contact between the feet of the Lord and the head of the *bhakta*. The tail (*tāl*) and the head (*talai*) almost become one while maintaining their distinctive identity. The two words, *tāl* and *talai* when joined together become *tāḍalai* according to grammatical rules of combination. The *tāḍalai* sounds as one word while it obviously contains two words which have not lost their identity. The union between the *bhakta* and the Lord is similar to this. Vedanayagam longs to experience similar mystical union with the Lord Jesus Christ under whose feet he wishes his head should settle. His longing is that the settlement should be firm and enlivening. So he beseeches that the nails piercing through the feet of Jesus should pierce through his head. He believes that when this mystical oneness is attained his image will vanish like the iron in the furnace and the image of Christ will enshrine it. He says :

'In order that this wicked one might vanish in my image like a piece of iron burnt in fire

² Translated by E. E. White in *Tamil Christian Poetry*, Appassamy, Lutterworth Press, London, 1966. Pp. 50, 52.

and that I settle under Thy feet upon the cross so
that the nail on Thy feet might pierce through
my head.
(*Amalaguru Satakam*, 81)

anayagam Sastriar has composed his *Bethalēm
anji* largely modelled on the *Thirukutṛālakkuravanji*
irikūḍarāsappak kavirayār. He has mentioned in
introduction that he composed it with a view to pro-
p it in the district of Tirunelveli where the *Kuravanji*
e Kavirāyar was frequently enacted. Further, he
ted his *Kuravanji* in places like Tanjavur and Madras
he undertook evangelistic preaching with his
Not only the form of *Kutṛālakkuravanji*
also is musical melody and arrangement of words
been followed by Vedanayagam Sastriar.

lakkuravanji while announcing the coming of *Singi*
Kurava (fortune-teller girl) describes beautifully her
mentation.

With a scented *tilāham*, on her bow-like forehead,
aving adorned her scented hair with *kadamba* flowers,
nd painted her piercing eyes, with a wand in hand
nd carrying a basket, comes the lovely woman.

elled on this, Sastriar gives the following description
e *Bethalēm Kuravanji*

Putting on the dress of righteousness, wearing the
garland of prayer and scripture, the spiritual ornament
nd worshipping the ancient and holy one with true
wisdom appeared the divine fortune-teller.

ūdarāsappar describes beautifully the feelings and
ts in the mind of *Singan* who pines for his *Singi*.
riar follows him and tries to portray the conflict
e mind of *Singan* with Christian background.

trāla Singan laments as follows :

Has she followed those who drink all the arrack in the
bottle and the toddy in the pot ?

thaleman Singan also asks whether she is unconscious
the drink.

She got bread from one vessel, and getting the wine
from another, did she drink it, in haste and stand in
apture ?

he food and drink mentioned here are the elements of
ucharist). When the *Kutṛāla Singan* sees his wife he is
with joy and makes enquiries about her new ornaments.
asks her whence she got them. This dialogue is
nted in many couplets. Here is one of them :

'Singi, why is a big viper over your feet biting !'
'O Singa, this is an anklet which I got for divination
at Salem !'

he *Singan* of the *Bethaleman* hills also makes similar
quiries of his wife who has returned. One of his ques-
-and the answer she gives are presented in two couplets
edanayagam Sastriar :

'O Singi what is wrong with your knees ? Why are
they all black and swollen ?'

'O Singa, this is because of praying to Christ without
ceasing !'

shtriari was a contemporary of Thyagaraja (1767-
). They lived within a distance of a few miles. Both
them were very much honoured by King Sarabhoji
anjavur. Sastriar, would undoubtedly have had
ortunities of listening to the songs of Thyagaraja.
W. Devanesan has published a lyric of Vedanayaga
triari along with a lyric of Thyagaraja and shown how
triari heavily draws from Thyagaraja.³

I give below the *pallavi* or refrains of both lyrics :

Sujana Jivānā—Sugūṇa bhūṣaṇa Ramā Sujana
(Thyagaraja)
Paramā Jivānā—pāva vimōsanā dēva parama
(Sastriari)

Following Thyagaraja, Sastriar speaks about divine life.
While Thyagaraja concentrates on the noble birth and the
excellent qualities of Rama, Sastriar focuses attention on
the divine or eternal life and addresses Jesus as one who
is the source of eternal life and also as the one who destroys
sin. This is another example that illustrates the eagerness
of Sastriar in presenting Christ as the one who excels all
limitations. His greatness is presented within the accepted
frame work of religious poetry.

Thyagaraja's lyrics have made great impact on several
Tamil poets like Rev. S. Paramanandam and the Rev.
L. Ponnusamy, who have composed a number of lyrics
following Thyagaraja's *Kirthanas*. Like Bhanumoorthy,
Ponnusamy's attention was also drawn by Thyagaraja's
lyric 'Rama—Nee Samānam Evaru' (Who is equal unto
you—Rama), and he has composed a lyric in *Sankara-
barānam*, the *pallavi* of which is very similar to Bhanu-
moorthy's 'Samanal Evaru Prabhu' (Who is equal
unto you Lord ?). The words are as follows :

'Unnakku nigarānāvar yā ? (Who is equal unto
you ?)
Christian Lyrics, No. 88)

Similar to the presentation of Bhanumoorthy,
Ponnusamy's lyric also highlights the uniqueness of Jesus
Christ, who has offered himself as a sacrifice for the entire
mankind.

In the concluding verse, Ponnusamy addresses the Lord
Jesus as *Thyāgarāsan* (Thyagaraja). The poet
Thiyagaraja has stamped his name in every lyric of his.
Ponnusamy would like to have that name in his lyric as
well, and so he applies the name which means 'the king
of sacrifice' to the Lord Jesus and addresses him with
that name : 'O Lord, who is Thyagaraja !' (*Thygarāsanē
Swami*).

I am sure, in the Christian literature of various other
Indian languages, there will be similar instances of
beautiful critical assimilations from Hindu religious litera-
ture. It will be rewarding enterprise for Indian Christian
scholars to undertake studies with a view to find the
various ways in which assimilation has taken place.

Apart from written literature, the Hindu oral traditions
also could provide ample material to be compared with
some of the Christian lyrics and ballads. A serious study
in this direction is yet to be made. But a pointer has
been given by Bishop Victor Premasagar in his thought-
provoking article *God's Words to our Fathers : Towards
an inclusive Mission*, when he says : 'Every religious and
cultural heritage of a nation, whether written or oral
traditions, become a point of continuity between the
Gods of our Fathers and the revelation in Jesus Christ.'⁴

³ D. W. Devanesa, *Tanjai Vedanayagam Sastriar*, C.L.S., Madras.
Pp. 92-93.

⁴ *God's Words to our Fathers : Towards an inclusive Mission* I.R.M.,
75/299 (July 1986) Pp. 276-284.

World Council of Churches: Functions and Brief History

The World Council of Churches was formally inaugurated in August 1948 at its First Assembly, in Amsterdam. Its constitution describes it as a 'fellowship of churches (now 307) which confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit'.

Its constitution specifies seven WCC 'functions and purposes', including to:

- 'call the churches to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ';
- 'facilitate the common witness of the churches';
- 'support the churches in their worldwide missionary and evangelistic task';
- 'express the common concern of the churches in the service of human need, the breaking down of barriers between people, and the promotion of one human family in justice and peace'; and
- 'foster the renewal of the churches in unity, worship, mission, and service.'

The WCC groups denominations in more than 100 countries from virtually all Christian traditions—Eastern Orthodox, Oriental Orthodox, Old Catholic, Baptist, Lutheran, Methodist, United, Independent (such as Kimbanguist, Mar Thoma, and Philippine), Reformed (including Waldensian, Remonstrant, Mission Covenant, Congregational, and Presbyterian), Anglican, Disciples, Brethren, Moravian, Pentecostal, Quaker, and Mennonite.

Three notable traditions outside WCC membership are Roman Catholicism, Seventh-day Adventism, and the Salvation Army. Unlike WCC members, each of these has one world headquarters (Rome, Washington, and London, respectively).

These traditions, however, are represented in some national and/or regional Christian councils, and do cooperate in various ways with the WCC. For example, a Vatican-WCC Joint Working Group meets annually, and the Vatican appoints some members of the WCC Commission on Faith and Order.

About 300 people work at WCC headquarters in Geneva. Located there are 14 programme sub-units: Faith and Order; World Mission and Evangelism; Dialogue with People of Living Faiths; Church and Society; Inter-Church Aid, Refugees, and World Service; Programme to Combat Racism; Christian Medical Commission; International Affairs; Churches' Participation in Development; Renewal and Congregational Life; Youth; Women; Theological Education; and Education.

The next WCC assembly is scheduled for February 1991 in Canberra (Australia). Other WCC assemblies were in Evanston (suburban Chicago, 1954), New York (1961), Uppsala (Sweden, 1968), Nairobi (1975), and Vancouver (1983).

The WCC has seven presidents—Marga B. Reformed, Switzerland; W. P. K. Makhulu, Anglican, Botswana; R. Nita Barrow, Methodist, Barbados; Johannes Hempel, Lutheran, GDR; Lois Wilson, United Methodist, Canada; Paulos Gregorios, Oriental Orthodox, Syria; and Ignatios IV of Antioch, Eastern Orthodox, Syria. They are part of the 158-member Central Committee. Its officers are a moderator (Henz-Joachim Held, United Methodist, FRG), two vice-moderators (Sylvia Ross, United Methodist, USA; Chrysostanos of Myra, Eastern Orthodox, Turkey), and a general secretary (Luis Castro, Methodist, Uruguay), who also heads the staff. Bishop I. Jesudasan of CSI, India is on the Central Committee.

The committee meets every 12 to 18 months. Its officers, presidents, and other Central Committee members make up a 27-member Executive Committee. It meets twice a year.

RURAL WOMEN AND DEVELOPMENT PROGRAMME EVALUATED, AFFIRMED

After more than a decade in operation, the 'Women and Development' programme of the World Council of Churches was evaluated and affirmed. 15 women engaged in rural development work in 15 regions of the world:

The programme was launched in 1976. It is especially concerned to support projects that empower women, particularly 'the most marginalized . . . who are denied access to the basic necessities of life'.

Basic data for the evaluation were project reports from local women's groups sent in response to a questionnaire. The evaluators—theologians, community organizers, social analysts, researchers, communicators, teachers, funding-agency representatives—identified some of the main social, cultural, economic, and political barriers to women's empowerment.

Among those mentioned was the lack of basic necessities such as food, water, health care services, education, training, and information. Such barriers were often reflected in patriarchal and hierarchical attitudes and structures.

One recurring concern was how women exercise power and the problems they may encounter in communicating with women they seek to empower. Another role for non-governmental organizations and donor agencies is sometimes play as 'tranquillizers' and 'appeasers'.

nequal and harmful donor-receiver relationships
discussed, and an alternative resource-sharing model
shed out. The evaluators also looked at some pro-
jects associated with income-generating projects.

Throughout the fortnight, exchange and mutual chal-
lenges were promoted by 'community building' efforts
are a regular feature of meetings of the WCC Sub-
on Women.

Large segments of time were reserved for worship,
prayer, story telling, and non-verbal communication.
There were meditations on justice, oneness with creation,
community, solidarity, and empowerment.

The evaluators identified various significant ways to
empower women, observing that some are already stressed
projects the programme supports, and calling for more
emphasis in the future on others.

Awareness-raising was judged as the crucial means of
empowerment. The group said networks of different
grassroots groups and exchange/exposure programmes
that promote cross-cultural learning and help less
experienced women gain confidence are also useful.

Other empowering activities identified included partici-
patory research; skills training (including management,
communication, and technical or mechanical skills); and
development and distribution of awareness-raising resource
materials, and their translation into local languages.

The meeting revised funding criteria for the programme,
recommended increasing the annual budget for funding,
and offered a new set of guidelines for initiating projects.

The evaluation and the participants' recommendations
and suggestions are to go to the meeting next month of
the WCC Central Committee. A full report of the fort-
night is also to be produced. (EPS)

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Lambeth '88 Reflections

RT. REV. DR. C. D. JATHANNA, *Bangalore*

A fragrant welcome was accorded to the Bishops attending Lambeth by the public of the city of Canterbury organised by Mrs. Joyce Miles and her colleagues. 26 floral tableaux were on display, the first paying tribute to St. Augustine and the last dedicated to the 525 Bishops and 425 wives attending the Lambeth. Mrs. Miles, a member of the St. Paul's Flower Guild depicted Bishop Thomas Middleton who came to India in 1814. In her colour scheme she depicted the Indian National colours of green, white and red in the form of the folds of the wedding sari worn by her daughter at the time of her wedding. This is in remembrance of the building of Bishop's College, Calcutta.

The Indian delegation consisted of:

1. Most Rev. Dr. Victor Premasagar and his wife.
2. Rt. Rev. I. Jesudasan.
3. Rt. Rev. Dr. Sundar Clarke and his wife.
4. Rt. Rev. Dr. C. D. Jathanna and his wife.
5. Rt. Rev. Christudhas and his wife.
6. Rt. Rev. T. B. D. Prakasharao.

The Indian women, changing their beautiful and colourful saris, at least twice a day, were target of attraction for many photographers, both professional and non-professional.

The Lord Mayor of the city of Canterbury arranged a befitting reception. The Girl Guides were in attendance, welcoming and serving refreshments.

Her Majesty the Queen invited all the Bishops and their wives for a Garden Party and spent nearly two hours with the Bishops. With the Queen were her husband, the Duke of Edinburgh, their son and daughter-in-law, the Prince and Princess of Wales and the Queen's sister, Princess Margaret.

Down pour rain lasted for about half an hour. No one brought umbrellas except the members of the Royal family.

Lambeth has its own Press with 45 journalists, broadcasters and photographers. In addition 200 representatives of Churches and secular media were present.

A daily newspaper under the title 'Lambeth Daily' was published. All proceedings were recorded on video.

The Anglican Information Network 1 AIN was using satellite communication to link all parts of the world.

Opening service at Lambeth

Traditional English summer dawned during the opening service of the Lambeth Conference on Sunday. More than 2000 people gathered in the Church, Archbishop of Canterbury, Dr. Robert Runcie, in his opening address said 'A Church will never learn from its mistakes unless it is ready to risk making some'.

Church's involvement in secular politics

One remarkable outcome of the Lambeth '88 is the stress given to the involvement in politics as part of the Mission of the Church. The Church should actively engage itself in political activities was the paramount call from Lambeth '88.

On 4th August the Lambeth Conference adopted a controversial resolution calling some people to choose 'armed struggle' as the only way to justice. The Bishop from Ireland opposed the resolution stating that might be used by the IRA as a propaganda weapon. The resolution came at a crucial juncture when the IRA involved in a campaign of violence with the bombing of army barracks in London and attacks in Ulster leaving five dead and many injured.

Answering the opposers of the resolution, Bishop of South Africa clarified that the resolution applies to oppressed groups who have no recourse to democratic procedures. This was the main thrust of the resolution. Bishop Brian Hanrahan replied saying that he cannot at all accept that the 'armed struggle' as a way out. He further said that the IRA has no real sizeable backing from the free voting electorate, north or south of the border and from the political leadership in Dublin, London or Belfast. Both the Roman Catholic and Protestant Churches will not be happy with such a resolution. The resolution may be appropriate for conditions in South Africa.

The actual resolution passed reads as follows: The Lambeth Conference:

1. (a) Reaffirms the statement of the 1930 Lambeth Conference that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ;
- (b) Affirms also that there is no peace without justice, and that the overthrow of unjust structures and powers is a gospel imperative;
2. (a) Supports those who choose the way of non-violence as being the way of our Lord, including direct non-violent action, civil disobedience and conscientious objection, and pays tribute

to those who in recent years have kept before the world the growing threat of militarism ;

- (b) Understands those who, after exhausting all other ways, choose the way of armed struggle as the only way to justice whilst drawing attention to the dangers and injustices possible in such action ;

Encourages provinces and dioceses to seek out those secular and religious agencies working for justice and reconciliation, and to make common cause with them, to ensure that the voice of the oppressed is heard and a response is made so that further violence is averted.

Many Bishops opposed the above resolution, there was stress and dis-satisfaction. Bishop Robert Eames Archbishop of Armagh declared that he is not talking about freedom fighters or liberation theology but a calculated and determined campaign of murder. It was argued that the resolution was taken up in haste without considering various aspects and the consequences.

Many Bishops later argued that the said resolution did not apply to the violence and murder campaign of IRA. The first resolution was condemned by the Bishop of Peterborough the Rt. Rev. William Westwood as 'arm-chair theory' and 'cheap' resolution. (The Daily Telegraph dated 6th August 1988, p. 1). Thereafter an emergency resolution was passed the next day as follows :

This Conference expresses solidarity with fellow Anglicans and with all the people of Northern Ireland and in their suffering.

In the circumstances of Northern Ireland condemns all violence.

Urges all political and community leaders to seize every opportunity to work together to bring about a just and peaceful solution.

A clearly embarrassed Dr. Runcie told the Conference that, in the light of the publicity over the issue, he hoped the Conference would pass the emergency resolution to clarify the Church's position' (*Ibid* p. 26). The emergency resolution was then passed.

Release of hostages from Iran

An unanimous emergency resolution was passed calling for the immediate release of all hostages of any nationality held in Iran.

Eight years of brutal conflict between Iran and Iraq caused loss of thousands of lives and immeasurable hardship to millions of people. The Conference called upon the countries to honour the UN Resolution No. 598.

The Bishops strongly condemned the use of chemical weapons by any country and 'urged that any further use of any country should immediately be met by punitive actions'. (The Times p. 4 dated 3rd August 1988). It also appealed to all nations not to supply or sell chemical weapons.

Rt. Rev. Hassan Dehqani Tafti, Bishop of Iran living in exile in England, explained about the murder of his only son and of priests of his diocese. He further said that the very identity of the church in Iran is under danger, the church properties have been confiscated.

Three British hostages held in Iran are Mr. Terry Waite, Mr. John McCarthy and Mr. Brian Keenan. There are hostages also from U.S., India, West Germany, Lebanon and Italy.

Ordination of women as Bishops

From the beginning of Lambeth until its close or even earlier and after, the issues of women ordination was paramount in the minds of the Bishops as well as the general public, not only around Lambeth but all over the world. It was the subject matter for headlines, sometimes attractive and sensational for all leading newspapers and other media.

Ordination of women

Rt. Rev. Dr. Graham Leonard, Bishop of London said, 'The question of the ordination of women to the priesthood and their consecration to the episcopate—presents an acute and painful problem to some of us'.

Referring to :

1. God choosing a man for incarnation.
2. Choosing 12 men as disciples.
3. Holy Orders.
4. He reiterated saying, God as Lord and Father.

'I cannot accept that the ordination of women to the priesthood is what has been described as a "Legitimate" development. It is, I believe, a fundamental change for which a much greater doctrinal consensus is required and from the greater part of the Christian Church'. He further said that the Christian gospel itself is in stake.

At a later date the Bishop of London, Dr. Leonard, clarified in a Press Conference 'that the Anglican Communion may be evolving into an Anglican 'federation of Churches, and spoke of the possibility that traditionalist Bishops may now decide to open their own seminaries or theological colleges.' (The Times 2nd August 1988, p. 4).

He further categorically declared that 'he would not consider himself in communion with any woman bishop, nor with those Bishops who had consecrated her ; nor if she were elected in America, with any Bishop who ratified her election'. (Independent 3rd August 1988, p. 4). By the way, in America a Bishop cannot be consecrated unless his election is approved by at least half of the existing house of Bishops.

Rt. Rev. Samir Kafity pointed out, 'this whole issue is a very big and far-reaching questions covering, as it does, many different areas of concern. It is at one time and the same time a biblical question, a theological question, a sociological question, and an ecumenical question.'

The World Council of Churches made a survey of 215 autonomous churches 143 did not approve. Within the Anglican Churches

13 provinces have not dealt with the question,

11 provinces voted against

4 provinces ordained women to the priesthood.

The question of sexism of God is to be studied. In response to Keiko Rayner's address 'By what authority'.

Dr. Samartha took Lambeth to a different arena. He said 'as one coming from a country, which has been multi-religious for a longer time in history than any other country in the world, I have probably an inner compulsion to move beyond the confines of a single tradition to the larger household of God without surrounding my faith in God through Jesus Christ.

He warned the members not to jump to instant decisions for complex questions. The world may have to live with provisional answer for some time.

'All over the world there is a struggle going on between authority and freedom', Dr. Samartha said and continued, 'When there is such a diversity within the Christian tradition itself the authority of one tradition cannot be imposed on other Christian traditions. Does this not also mean that in a multi-religious society the authority of one religious tradition cannot be imposed on neighbours of other faiths who live by their own authority'. In connection with the ordination of women, Dr. Samartha stressed that the question requires consideration in a larger context. Its theological and ethical implications go far beyond the boundaries of the Church, and touch the lives of men and women in other religious communities as well. Most religions except Buddhism are against women in religious orders. 'Women in multi-religious societies have to liberate themselves from double bondage, that of the patriarchal assumptions of the Bible and that of other Scriptures as well, which are equally patriarchal...'. The debate goes beyond 'maleness and femaleness' to the deeper question of what it is to be human in the world today.' ... the debate is not about 'ordination' but about women... 'the demand is to accept joyfully, not grudgingly, the freedom, self-respect and human dignity of all women in every religious or secular community'.

Dr. Samartha concluded raising a question 'In a multi-religious world where people of different religions are struggling with the same fundamental human problems should Christians wait till a consensus is reached within the Christian community before co-operating with their neighbours?

The provinces in New Zealand and the Episcopal Church in the United States were determined to go ahead with the ordination, come what may (The Times 22nd July 1988.)

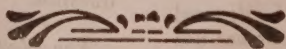
Rev. Nan Peete, Parish Priest of an Anglo-Catholic Parish in Indianapolis said that she was once rejected because of her race and she turned to the church for acceptance. The same feeling comes back now as she is rejected as a women priest. She said 'I am steeped in the Anglican ethos, rooted in Scripture and blessed with the gift of reason... The Anglo-Catholic piety of obedience and faithfulness is at the root of my soul'. (The Times 23rd July 1988, p. 6).

Now the position is clear. There is a clear division among the Bishops. Some have determined to ordain women as Bishops. Some are vehemently opposed to this. Will the Anglican Communion break at this point?

A secret ballot was taken and the resolution was rejected by 277 votes to 187. 'Announcing the result the Archbishop of Canterbury said it was not new that there were differences of opinion. What should be new was the spirit of unity in Christ which had characterised the debate. It was the unity which he believed was longed for and reflected in the main resolution (The Times 2nd Aug 1988, p. 4).

This conference resolves :

1. That each province respect the decision and attitude of other provinces whether in favour of or against the ordination and consecration of women to the episcopate, maintaining the highest possible degree of communion with provinces which differ ;
2. That Bishops exercise courtesy and maintain communication with bishops who may differ, and with any womanbishop, ensuring in open dialogue in the church to whatever extent communion is impaired ;
3. That the Archbishop of Canterbury, in consultation with the primates, appoints a commission :
 - (a) to provide for an examination of the relationships between provinces of the Anglican Communion and ensure that the process of reconciliation includes continuing consultation with churches as well ;
 - (b) to monitor and encourage the process of consultation within the communion and to develop further pastoral guidelines ;
4. That in any diocese where reconciliation of issues is necessary the diocesan bishop should continue dialogue with, and make pastoral provision for, those clergy and congregations whose opinions differ from those of the bishop in order to maintain the unity of the diocese ;
5. That the conference recognizes the seriousness of the issues which would result from the questioning by some of the validity of the episcopal acts of a woman bishop and likewise the hurt experienced by those whose conscience would be offended by the ordination of a woman to the episcopate. The Church needs to exercise sensitivity, patience and pastoral care towards all concerned.



Here Come the Anglicans

DR. EMIL CHANDRAN, *Kenya*

ican Bishops' hijack Lambeth Conference'. This in a British newspaper reflects the impact that Anglicans are making in the world.

Lambeth Conference of Anglican bishops—Anglican's most senior forum—met recently in Canterbury, England. The Conference assembles every ten years. On occasion there were about 500 bishops, 160 of them from Africa. The Conference represents about 75 million Anglicans worldwide.

One of the most respected African spokesmen at the conference were the bishops from Kenya. Kenyan bishops led and seconded an imaginative resolution which urged the Church to accept polygamists under some circumstances. Kenyan bishops were also prominent in the debate on homosexuality, when the Conference insisted that homosexual acts are sinful.

growth

David Barrett, editor of the World Christian Encyclopedia, observes that Africa is the continent where the religious ferment is one of the greatest in the world today: 'Africa is gaining 4000 Christians per day through conversions from other religions'. Anglicanism in Africa is enjoying this rapid growth.

In Kenya, the Anglican Church of the Province of Kenya has approximately 1,300,000 of Kenya's population of 22 million among its adherents. This is the largest Protestant church in the country. The church is growing rapidly: its annual growth rate is about 6.7% growth is 'biological'—that is the children and family members of Anglican believers joining the church.

The remaining 3.6% annual growth is through conversions from other religions. In 1988 the CPK was visited by an international team of Anglicans, who concluded that 'CPK sets a standard in church growth for the entire Anglican communion.'

Church's Mission

The CPK is involved in a wide range of ministries. They include preaching, Christian nature and stewardship education; theological education, and religious education in urban, rural and community development, health, family planning, and livestock development.

Most of these activities can be categorized in two general areas of outreach: evangelism and development. These are the two sides of the coin of outreach in the CPK. Both are considered to be important in terms of

spiritual outreach and church growth. Development efforts are considered to be practical expressions of Christian love aimed at achieving the physical, mental and social well-being of Kenyan society.

Since 1976, the CPK has been carefully analysing its mission and setting its priorities in five-year development plans. Consultations are held with Christians from grassroots level upwards, to ensure that the Church's priorities are genuinely the ones desired by ordinary Christians.

This process is known as 'Partners in Mission'. Partner Anglicans from other parts of the world as well as partner Christians from other Kenyan churches are invited to take part in the discussions.

The top priority that emerges from every round of consultations has always been evangelism—spreading the good news of Jesus Christ to those who have not yet heard.

Close behind comes development. Grassroots Christians request the church authorities to maintain their involvement in areas such as education, community health, agricultural training and livestock improvement.

The result is that the Anglican Church sees its mission as 'holistic'—it ministers to the whole of society's need, spiritually, mentally and physically.

The CPK is making its impact in evangelism and development in almost all areas of the country. However, some of the most impressive advances are taking place in 'Diocesan Missionary Areas'. These are usually arid and semi-arid regions which have not yet been greatly affected by Christian evangelism or by economic and social development. For example in Marsabit and Isiolo districts the number of Anglican worshippers is increasing by more than 20% per year.

Lay Evangelists

How is this growth achieved? All the CPK dioceses give high priority to training and sending lay evangelists to preach and teach the gospel in the 'Diocesan Missionary Areas'. These evangelists who assist the clergy are instrumental in gaining converts and forming new churches.

A survey of the Diocese of Mount Kenya East, which covers a third of the total area of the Republic of Kenya, observes that there are nearly 200 evangelists in the Diocese with 78 parish clergy.

The evangelists' work is carried out under hard conditions. In most cases, foot or bicycle is the normal means of transport to cover distances of up to 25 kilometres.

Most evangelists are married men with large families to support. They carry on their mission with great patience and perseverance for an extremely low salary (Rs. 385 per month on average). Yet their work enables the CPK to reach the unreached. It is evident that the CPK gets a great deal from these meagrely paid lay workers and without them the church growth slows.

The rapid growth of the Church in 'Diocesan Missionary Areas' creates its own problems. The new converts and congregations require full-time clergymen. However, in the missionary areas the impoverished congregations cannot afford to pay clergy salary. Congregations in the richer areas have to subsidize the pastors' salaries.

The physical and social condition of these poor communities is a challenge to CPK dioceses. It demands that the dioceses put every effort into development. This puts pressure on CPK's resources of personnel, training facilities and finance. Fortunately many dioceses receive support from overseas donors which enables them to meet some of the human needs.

Development

The CPK contributes to development programmes directly, and through church organizations such as the National Council of Churches of Kenya.

In 1988 the CPK budgeted over Kshs 40 million for direct grassroots development activities. Such activities include water harvesting, food increase, livestock development, horticulture and reafforestation; community health, family planning and social welfare; women's training and development, small businesses and credit schemes, and appropriate technology.

Almost all the development funding is received from overseas donors. Churches and Christian organizations overseas appreciate CPK's aims and limited resources, and support its development efforts. The overseas funding reflects the trust and goodwill the CPK enjoys outside Kenya.

Some CPK members complain that overseas development funding indicates a lack of will to generate local contributions. If the development programmes became self-reliant, then CPK's holistic approach would be shown more clearly. However, it would not be fair to single out the CPK for depending on overseas funding. CPK's financial resources are limited. If it used large sums of locally-raised money for development it would have to divert money away from its other top priority—evangelism.

Church and State

In Kenya all churches, including CPK, supplement the development efforts of the government. Development work brings State and Church together and ought to strengthen their relationship and interdependence.

Unfortunately, mutual suspicion and unnecessary tension has been created in this vital area of possible co-operation and partnership, to the disadvantage of both partners.

The problem is not the development activity of the church as such. The problem is the seeming 'money game' of the development programmes of the dioceses, and the outspokenness of some of the Anglican bishops on these issues.

To the church leaders, this outspokenness is just another aspect of the 'holistic mission' to which they are committed. They see issues of political and social justice being part of their concern, just as much as evangelism or development. There is no doubt that the frankness has disturbed some politicians, and has damaged the image of the CPK in some political circles.

The independent views of the church leaders have led to the suspicion that some church organizations are fomenting opposition to the Party and are using church funds to achieve this.

Such suspicions have led to calls by some politicians to channel overseas funds through the government, in order to monitor how they are used. There are fears both inside CPK and outside that such a move is bound to cut off or even cut off funds by overseas donors. Over a number of years the donors have established close working relationships with church organizations. They may feel about giving money to a government bureaucracy, or about giving it to the Church which they know best.

If such a situation comes about, many of the development efforts of the CPK will be adversely affected and will in no way enhance a move towards the development goals. As both State and Church have a common interest in the development of people, there is a need for a partnership based on mutual trust and co-operation. Kenyans need the efforts of both State and Church in development, and both institutions need each other to improve the lives of our people.

Problems and Opportunities

The CPK today faces both problems and opportunities. We have identified the CPK's problems. It is the money to pay for evangelists and pastors in remote regions where the Church is expanding. It must overcome its dependence on overseas donors for development. It must overcome the suspicions of the politicians about its stance on social justice.

However, following the Lambeth Conference 1988, Anglicans have new confidence that their voice will be heard on the world stage. Dr. David Gitari, Bishop of Mount Kenya East, remarks:

In 1978, only about 80 African bishops attended the Lambeth Conference. In 1988 we had 160 African bishops: the number had doubled at this rate in 1998 the Africans at Lambeth will be more than 300, and they will be a majority of the Conference. No-one will be able to pass any resolution without the support of the African bishops.

By the time the next Lambeth Conference is held in 1998, we will know whether the problems or opportunities have gained the upper hand.

First Pastors' Holy-Land Study Programme

Ral Aid Department of the Church of South India, started a Holy-Land Study Programme. 19 Pastors from the dioceses of CSI including Jaffna in Sri Lanka participated in this programme. This was the opportunity given by the Synod to the dioceses to select those Pastors (1) who were above forty five years of age, (2) who had never been out of India before, (3) and have been serving in the pastoral ministry for the last several years. This criteria and guidelines were strictly followed.

The group left Madras on July 26, 1988, and touched down at Bengurion airport, Tel-Aviv via Rome. When they first touched the soil of the Holy-Land, a group of theological students from Rome joined by our group clapped their hands in unison with joy and praise.

The first three days of July 27-29, 1988 have been spent in Galilee in the northern part of Israel. The group had three very happy days in Tiberias at St. Andrew's Hospice. This Hospice is run by the Church of Scotland in Israel. This centre is situated on the west shore of the lake Tiberias or the sea of Galilee or otherwise Lake of Kinneret. The word 'Kinneret' in Hebrew means 'a harp'. It is thought that it received its name because of the look of its oval shape. It lies 212 m. below sea level. Its length is about 21 Kms. Its greatest width is 12 Kms. Its depth is about 54 M.

Then we came down to the city of Jerusalem and spent eight days from July 30-August 6, 1988 in the Southern part of Israel. It was our privilege to attend a Sunday service in St. Andrew's Church, at Jerusalem (Church of Scotland). The retired minister incharge who by the way was also Bishop Newbegin accorded a special welcome to our group. We discovered the people in the worship service from different parts of the world, and none from India. We offered songs in four regional languages - Tamil, Hindi and brought greetings of the CSI to the service there. It was an honour for us to see our CSI service of common worship was used during the divine service.

For lunch we walked through via dolorosa in the city of Jerusalem. Our guide Mr. Hashem, an excellent Palestinian Arab, led us through explanation from his perspective at the same time allowing the Director to contribute and substantiate time to time from the point of view of biblical and historical perspective and importance in relation to places and sites. Fourteen stations of the cross way of sorrows being the traditional road on which our Lord Jesus Christ walked by carrying the cross from Calvary to Golgotha. We spent some time in the Church of the Holy Sepulchre before we moved on to the next

important sites and places have been visited and explained with the help of the Bible and Gospels in particular the writings of Josephus the Jewish historian.

Magdala, Mount of Beatitudes Tabgha, Primacy of Peter, Golan Hts., Capernaum, Syrian Border, Mt. Hermon, Ceasarea Philip, Nimrod Fortress, Crossing Dan area, Mt. of Naphtali area, Horns of Hittim, Kafar Kana, Nazareth (Church of Annunciation, Church of Christ, Virgin's Spring, Sight of Mt. Tabor, Sight of Jezreel Valley, Meggiddo, Land of Manaase, Valley of Sharon, Border of Ceasarea, Sight of Ashkelon, Valley, Holy Sepulchre (Church of the Resurrection), Calvary, Mosque of El-aksque, Dome of the Rock (Mosque of Omar), Beautiful Gate of Peter and John, Prison Gate and St. Stephen's Gate, Mt. Olives, Church of Ascension, Pater Noster (Lord's Prayer), Dominus Flevit (Jesus weeping over Jerusalem), Palm Sunday Road, Garden of Gethsemane, Church of All Nations, Church of the Tomb of Virgin Mary, St. Peter in Gallicantu (Peter's denial), King David's Tomb, Basilica of Dormition Abbey (Virgin Mary died), Upper Room, Room of Pentecost, Rachel's Tomb, Sight of Betsahore (Boaz and Ruth), Tantur Institute of Holy Land Studies, Ein-Karem (John the Baptist's birth place), Shepherd's Fields Bethlehem (Grotto of Nativity), Church of St. Catherine, Cave where Jerome lived and translated, Garden Tomb, Good Samaritan Inn, Jerieko, (Mt. of Temptation, Elizha's Spring, Excavations), Sight of Mt. Nebo, Sight of Herodian, Sight of Qumran Community, Caves, Dead Sea (bathing) Engedi, Masada, Bethany (Lazarus Tomb), Simon the Leper, Oil Press, Bethpage (Jesus Triumphal entry) and Wailing Wall.

We attended evensong at St. George's Anglican Cathedral, Jerusalem. The Cathedral Dean cordially welcomed us on behalf of the Bishop and Anglican Cathedral congregation, Jerusalem. He also gave a brief introduction about the Anglican Arch Diocese of Jerusalem. We had a good fellowship with the fellow believers in Christ from different parts of the world. We were able to share something of our Church and experiences of ministry with them. On the way we also saw the sychamore trees reminding ourselves of Zachaeus story. We proceeded still further towards the South to see the boundary line of the sea level point, and from there we went down below the sea level. This journey was through the old province of Judea, the Tetrarchy of Acheleos till AD 6, then after under Roman Procurator.

Most of this province is a desert called Judean desert. We saw Palestinian refugee camps in Jerieko, which seem to be nearer to Indian Ghettos. At the same time the problem of the Palestinians specially of the Arab Christians stirred our hearts to the core. In spite of being the children of the soil and Christians from the time of the Apostles their very existence in their home land is gravely threatend. Beginning from the time of the creation of an independent state for Israel their number is declining. They are being pressurised in all possible

(Contd. on p. 15)

NEWS FROM THE DIOCESES

RAYALASEEMA DIOCESE

C.S.I. Campbell Hospital, Jammalamadugu

DR. B. WESLEY, Medical Superintendent

Campbell Hospital, Jammalamadugu is situated in the heart of Rayalaseema Diocese of the Church of South India. It was started in the year 1896 by the London Missionary Society represented by one of the outstanding missionaries Dr. Vincent Campbell.

Dr. Campbell crossed rivers of waters on horse back about 78 k.m. from Cuddapah and started an outreach clinic by pitching his tent at Jammalamadugu and for one year he did his work in a travelling tent. Knowing the people's language and endowed with special gifts, he won the confidence of the people in the district, and therefore when in 1896 the Hospital was established here, in a thatched building, its popularity was soon apparent. The need for enlarging the hospital has been pressing from the very beginning. By the end of the same year 1896, the outpatient block was completed and two thatched buildings served as inpatient wards and they admitted their first 12 patients. In 1898 the main hospital building was built.

The Midwifery block was built in 1905, and the Ophthalmic block in 1913 by Dr. Campbell and Dr. Lewis.

During the time of Drs. Thompson and Bence the main operating theatre was built. The Hospital water supply scheme and the electrical installation took place in the year 1924 and 1932 during the time of Dr. Driver. The first child welfare center was started by Miss Feare, who was the Nursing Superintendent of this institution. Dr. E. P. Azaraiah took over in 1932 as the First Indian Medical Superintendent. Dr. Weeks started Ellen Memorial preventive scheme and a travelling dispensary in the year 1943.

During the time of Dr. Thomson and Dr. Rees a Medical Practitioners Course (the LMP Course) was started here at Campbell Hospital. They called it a Medical evangelists class in which they trained dedicated christian doctors. Nurse training course was started at the very beginning in this hospital. As Nursing in India became organised as a profession this hospital was recognised for training lower grade nurses and that work continued steadily. In 1956 when Dr. Ratnaraj took over as Medical Superintendent, the hospital began to grow and develop quickly. Due to the hard efforts of Dr. Cutting and with the support of Oxfam the Nutrition Education Unit, almost the first of its kind, opened in 1970, where mothers are taught to feed their malnourished children back to health.

Campbell Hospital is famous for its outstanding performance in Family Planning. It has the distinction of getting the National Award for best performance in Family Planning in the year 1971 and state awards for several years.

I took over as Medical Superintendent of this hospital in the year 1987 from Dr. Ratnamma. At present hospital

has an infrastructure for 340 beds with 8 Doctors and a total staff of 120. It has facilities to treat patients in General medicine, General Surgery, Obstetrics and Gynaecology, Pediatrics and Ophthalmology. It has an attached School of Nursing recognised by CMAI and Indian Nursing Council. It has a good Community health programme in 8 villages supported by CMAI. Christopher Mission supports our eye project. We have done more than a thousand cataract surgeries in the year 1986. We have opened a new operation theatre for eye services in the year. Local Town Church supports one TB patient admitted in our TB ward.

The future and the vision for the hospital.

1. We have plans to revive the Nutrition Education programme in 35 villages in the immediate future. We are looking for support for this programme.
2. We hope to start a comprehensive eye programme in the surrounding villages.
3. We have planned to start an English Medium School attached to our hospital for the benefit of our children in the campus.

Our vision for Campbell Hospital is to make it a pioneer institution for training dedicated Christian Medical workers.

The Council for World Mission

is looking for a new

Secretary for Personnel Matters

as from 1st September 1989.

The primary responsibility for this London-based office includes facilitating:

*the sharing of people as missionaries ;
short-term exchanges and visits ;
the training of congregations.*

Applicants should have appropriate pastoral and theological sensitivity, and the ability to take initiative. The post will involve a certain amount of international travel.

Further information and application forms can be obtained from *The Chairman, CWM, 11 Carter Lane, LONDON, SW1H 9DL.*

The deadline for completed applications for the post is January 1989.

Self Employment Project for Rural Women Near Salem

Self employment project for rural women near Salem

This project was started in 1983. Earlier an area near Veemanur had been selected and a survey made of the villages, number of unemployed women and their status. Many of them were found to be deserted wives and most of the women had very little education or were illiterate. Mrs. Jeyaraj was appointed as Project Officer. We received a small grant with which a pilot project was launched. This had 3 sections. Ambar Chakra spinning in Kannankurichi near Salem. Rexine Bag making in Chithiapatnam Block about 10 km. from Salem, Coir mat weaving in a shed put up on C.S.I. Compound, Hasthampatti, Salem. Once the pilot project was running under way and was found to be running successfully an application was made through CTVT to EZE for a grant. In this was received the Women's Self-Employment Project was launched in the Jariveeranam Panchayat in Chithiapatnam Block. A coir making unit was started in the village of Veemanur. With the help of the District Industries Centre, Salem, a new type of *spindle* was introduced made by fitting a cycle wheel into an iron frame. This was found to be easier to work than the old wooden frames with iron wheels we see in the villages around Salem. The District Industries Centre introduced us to an instructor and provided his salary as well as stipend for trainees. The Ambar Chakra unit started under the project in Kannankurichi continued.

The next step was the opening of the Coir mat section. The rope made in Veemanur had accumulated. We were asked to start a door mat unit rather than sell off the rope we had made. Again we received help and guidance from the District Industries Centre. They introduced an instructor who had been trained in the State Coir unit in Manjavar. Another set of trainees were taken for the Coir Mat unit and DIC gave stipends for six months during training period as well as the instructor's salary. We provided the frames needed for making and finishing the mats and other equipment for the unit. The rope has to be dyed and for this also we provided dyes, etc. The unit has gone ahead and we are now producing more than 600 mats a month. The Instructor has also turned out to be a very efficient marketing manager and mats are being sent to about 30 shops all over Tamil Nadu and Pondicherry. This unit has become self-supporting and in the past two years the workers have been given a share out of the profit and each woman is able to earn about Rs. 300 a month depending on the number of mats she makes.

About the same time with the help of the District Rural Development Agency and Sericulture Department we

started a unit in Veeranam village for waste silk spinning. The 6 spindle chakras and other machines for this trade to be obtained from Wardha in Maharashtra. Later on we found out that the same machines and spare parts are available in Coimbatore! The waste silk was purchased from the Government Sericulture Department in Salem. It has to be degummed, combed and cleaned before being spun into hanks. So far we have not succeeded in finding a market.

The Ambar Chakra Unit in Kannankurichi was started in a small dark two roomed house. This unit was supported by Gandhi Ashram. They provided the ambar chakras and stipend for the trainees for six months and also pay the salary of an instructor. Raw cotton was supplied by Gandhi Ashram and the yarn spun in the unit was taken by them. After the training period this practice has continued. The value of the yarn which the women spin is calculated and they are paid accordingly. Later on we asked Gandhi Ashram to change from Ambar Chakra to Cycle Chakra. They kindly provided the Cycle Chakras. This means the women sit on high stools and pedal to operate the machine and their hands are free to handle the yarn as needed. They are able to earn Rs. 80 per week with Cycle Chakra which is double the amount they can earn on Ambar Chakra. This unit is now housed in a large shed with good light and plenty of space.

During the past year new units have been started in five villages. Two ply rope making in Sathya Colony and Muttampatti. Coir Mat making in Sukkampatti; and Tea leaf bag making and matting Unit to Motture. For the latter unit we had to purchase looms from Kerala. 10 girls are being trained in this unit. We have also opened a food preparation and preservation unit in Chinnannur where there are 7 trainees. We have found many women do not know how to prepare varieties of food and how to preserve it. A woman instructor has been appointed.

There are three other units, two in Salem—one for 6 spindle ambar chakra and one for Rexine Bag making; and then a tailoring unit in Narayani Dadanur. So that the trainees in the tailoring unit and Rexine Bag unit can continue their work we have given tailoring machines and other equipment to each girl. Two girls were sent to the Government Centre in Tirupur to learn spinning and repair of Chakras.

Apart from the Economic Programme i.e. the Self-Employment programme, we have a Social Education Programme. Animators have been appointed in each of

the above centres for non-formal education. These are girls from the villages who have had some education and can learn how to teach the village women. The programme includes Social Awareness, Madhar Sangam, Status of Women, Dowry problem, Widow remarriage, Alcoholism, Literacy, Family budgeting and savings schemes. For this the following methods have been introduced—Songs, Role plays, Drama, Charts, Puppets, Study tours and picnics. Staff members and animators went to Marayoor in Kerala for training in non-formal education methods. A staff member also attended a seminar on Social Forestry in Avanashilingam Home Science College in Coimbatore. Another member of staff went for a seminar on Human Settlement in Madras and Women's Development in the Home Science College in Coimbatore.

Along with Social Education programme we have an extensive programme of Health education under which we have arranged free eye camps, Sidha treatment, Polio immunisation, treatment for polio affected children, Triple vaccine, Mother and Child care, Oral Rehydration Therapy, Leprosy treatment, free medical check-up, and supply of free medicines for common complaints, cleanliness and hygiene. In this work we have been assisted by local Government Hospital, doctors Erode C.S.I. Hospital community health staff and CMAI who came forward to give us the finances for child survival and child development programme. All women and children within the target area have been covered by this programme. Staff members and animators have been trained in community health work in RUSHA, Vellore, Deenabundapuram; and a one-month course for community health work in the Erode C.S.I. Hospital covering both theory and practical training.

The successful running of this project is entirely to the keenness and efficiency of the staff. The Project Officer was appointed in 1983. Later a Social worker joined her. Then the two trained instructors for Coir rope and mat units were employed. Later a Community Organiser and a clerk joined the team. Their interest in the local people in the Project Area and their willingness to work happily together often for long hours and late in the evenings has gone a long way to make the project a very useful channel for community development and service to the underprivileged. We can say with no hesitation that the condition of the people in the project area has really improved during the five years we have been working there. Women who were really in darkness and ignorance have come into the light; they have become aware of their circumstances and have gained a better knowledge of so many of the essentials of daily living in the modern world. The co-operation and help of the people in the Project Area has been very encouraging. They have come forward to make buildings and materials available for the work. There is still much to be done but we praise God that the sun has started to shine for men and women and children of the Project area. So many of the village children have been admitted in the schools and hostels in Salem. There were no proper roads to the interior villages. The headmen of the villages joined together and with the agreement of the landlords, a youth and a new road has been constructed. A vehicle supply was sanctioned by the BDO for one of the villages. We hope that a housing scheme will soon get under way. We pray that this work will continue for many years so that this opportunity to serve the community in the Name of Our Lord will continue to be for His glory.

—SISTER JOYCE WOOLLEY
Manager

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REPORT ON THE ECUMENICAL DALIT CHRISTIAN RALLY IN MADRAS ON 12-9-1988

September 12th 1988 (Monday) all the Schools, Colleges and Institutions run by the various Christian denominations in the Madras and Chinglepet Districts numbering more than 200) remained closed. On the same day, more than thousand representatives from the various Christian Churches and Organisations undertook a long hunger strike near the Kannagi statue at the Marina. The hunger strike was inaugurated by the Rt. Rev. H.S. Thanaraj, the Assistant CSI Bishop in Madras. Many Church leaders, pastors, nuns and dignitaries including the Rev. M. Azariah, the CSI Synod General Secretary, Rev. Jayasingh, Rev. Johnson, Fr. John, Fr. Manu, Fr. Marc, the organisers of the programme and other members of the Committee were present.

At the same afternoon from 2 p.m. a mammoth and unprecedented Rally was taken out from the Stella Maris College to the Marina via Mount Road. According to the estimates, the crowd was nothing less than 50,000. Others said it could be over 1,00,000 and consisted of thousands of poor, half-naked Dalit Christians from the neighbouring villages. School Children from the various Schools in the city, College boys and girls, members of different social and Church organisations and institutions, not to speak of, thousands of priests and nuns and other leaders.

The Rally was inaugurated at Stella Maris College by the Rt. Rev. Casimir Gnanadickam, the Roman Catholic Bishop in Madras. It was a 6½ kilo metres walk led by the Police would testify, it was well organised and the Rally inspite of the mammoth turn-out and the scorching heat of the sun.

At the end of the Rally, a public meeting was held at the Marina. Among the speakers were the Rt. Rev. Michael Augustine, the Roman Catholic Bishop of Vellore, Rt. Rev. Casimir Gnanadickam, the Rev. M. Azariah and other Church leaders including Adventists and Lutherans.

The following Resolutions were passed unanimously at the meeting.

1. We strongly demand that the State Government should seriously take up before the Central Government our long standing plea that the Christians of Scheduled Castes Origin should be included in the list of Scheduled Castes attached to the Indian Constitution.
2. We urge the Central Government to immediately institute a Commission for study and survey to scientifically and objectively enquire into the aspect of social and economic conditions of Christians of Scheduled Castes Origin to ascertain that their disabilities and sufferings are in no way different or less than those of the Hindu brethren.
3. We strongly urge the Central Government that this matter be taken up for suitable Constitutional measure in the Winter session of the Parliament in November 1988 and render justice to the suffering and long waiting Christians of Scheduled Castes Origin without any further delay.

As is evident from the Resolutions, the central demand of the Rally at the meeting as well as by all the representatives of the Christian Churches and over 35 lakhs of Christian citizens of Tamil Nadu, was the inclusion of Christians of Scheduled Castes Origin in the list of Scheduled Castes, by the Government of India.

First Pastors' Holy-Land Study Programme . . . (Contd. from p. 11)

to leave the country. The presentation of Rev. Abul Hasan Ali Nadwi, an Anglican Priest on the problems of Palestinian Christians and their plight was very helpful. Rev. Dr. Peterson Dean, St. Georges' College gave a lecture on the past and present Biblical excavations and their significance in understanding the events of Bible and the ministry of Jesus. We had a very useful time of discussion and listening to Arab Christian Pastors who explained the problems they face today in the context of Palestinian Christians in West Bank and Gazastrip. We also had a very fruitful group inter-action with the Jewish Christian groups. It was a new experience to all of us. There are about 100 such Christian groups in the whole country. Jewish Christians are unwelcome among the Jewish communities. Our experience at the Taize Community in France is a good example. Brother Roger, the founder of the Community was a great visionary and the effects of the fulfilment of his vision is felt all over the world now. It is evident in the thousands of young people coming here all through the year from all over the five continents. Specially the materialistic world and it's younger generation have a dire need of such a kind of special ministry. Among the things which attracted our attention here is the style of silence adopted in the structure of any worship taking place in this center where thousands participate every day three times. It is possible to adopt this element of silence in the framework of worship in our CSI Churches,

no doubt it will have it's own far reaching impact on the lives of our people.

Our visit to England was equally of greater significance since centers of great Church and missionary movements are situated here such as the Anglican Church, Methodist Church Overseas Division, Church Missionary Society, London Missionary Society and the Council for World Mission which were instrumental in founding of Churches all over India and specially in South India.

Our visit to Rome is a memorable one since Rome is of both spiritual and historical importance not only to the Roman Catholics but also to us as well. We had the added privilege of participating in the special audience of Pope John Paul II where thousands of people from all over the world attended. The Pope specially mentioned our presence in his address. offered prayers for the earthquake-stricken people of India and Nepal and personally greeted us. He asked us to convey his regards to all the people in the Church of South India as a whole. All these visits in particular the Holy-Land Study Programme has been of immense value and provided an opportunity of understanding the universal Church, ecumenical relations, bearing the Gospel and its witness in understanding and seeing the problems of people and nations. The Peace reconciliation at the possibilities of co-existence of people and nations in the world have not been seen as distant but as a definite reality.

—REV. B. S. DEVAMANI, Director.

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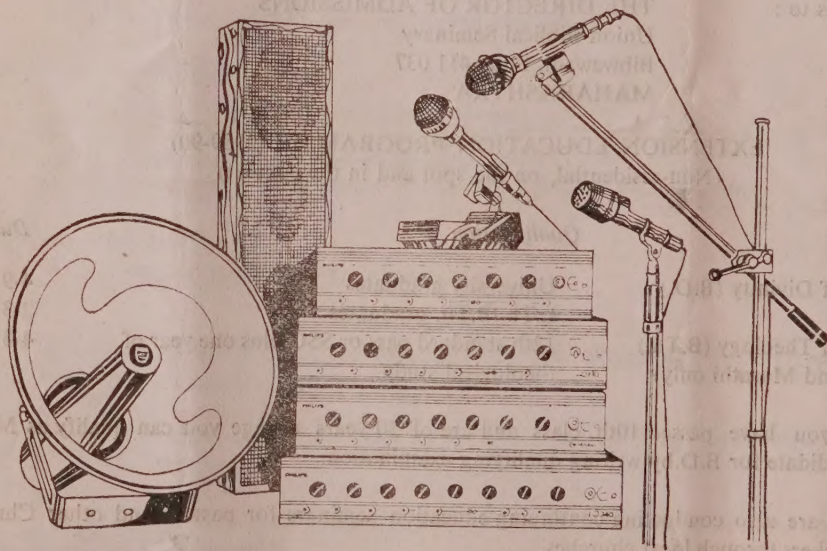


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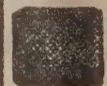
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